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THE 3
LIBERTY, PROPERTY,
and RELIGION
OF THE
WHIGS.

In a LETTER to
a WHIG.

Occasion'd by some Discourse upon
the Reverend Dr. SACHEVERELL'S
Sermons on *Palm-Sunday*, and 29th
of *May*, 1713.

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WHIGS

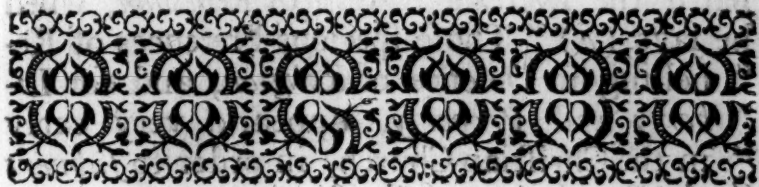
IN A LETTER TO



Occasioned by some Discourse upon
the Reverend Dr. S. B. ...
Sermons on the ... and ...
of ... 1713.

LONDON

Printed for John Moxon, near
St. Dunstons Church, 1713.



S I R,



Was not a little rejoyc'd, when I observ'd, That what was advanc'd in our late Discourse about the *Reverend Dr. Sacheverell's Two Sermons*, in Opposition to your *wild Whiggish Notions*, had some Influence upon you. The *ill Ferment* subsided a little, you Thought with more Calmness, Spoke with greater Temper, began to suspect the *Schemes of Novel Managers*, did me the Honour to desire me to recollect the Discourse, and Write to you with the first Opportunity, promising to reconsider it impartially.

Accordingly, *Sir*, upon my Return Home, I set about it; and now send you, what I hope may, upon your second Thoughts, by *God's Blessing*, fully reconcile you to the true Notions of *Liberty and Property*, and those *Passive Christian Principles*, which the *Reverend Doctor* has so well defended, in order to give a right Turn to Peoples Thoughts.

You may remember, Sir, how you combated the *Doctor's* Notion of *Rebellion*, when he says, (a) "Those specious Pretences of *Rebelling* in Defence of *Religion*, and for *Liberty* and *Property*, appear'd very early in the Christian Church, in order to *subvert the Foundations of Christianity*."

This you thought a *hard Saying*; and urg'd, "That you could not understand, how Defenders of *Liberty*, *Property*, and *Religion*, against the Lawless Invasions of wicked Princes, could *subvert Christianity*: That if People did not *stand up* to rescue those precious Things from Arbitrary Violence, they courted Oppression, invited the Prince to enslave their Persons, and to extirpate Religion: And you resolv'd the Non-Resistance of the Primitive Christians, into meer Impotence, or want of Power to Resist."

You cannot but know, Sir, that *Liberty*, *Property*, and *Life*, are the *Trinity*, which the *Whigs* do most adore! Agreeably to what their Old *Observer* says, (b) That They are the *Trinity* which our Laws seem to worship here on Earth.

(a) *Dr. Sacheverell's Sermon, Preach'd before the Honourable House of Commons, on Friday, May 29. 1713. pag. 12. Printed for H. Clements at the Half-Moon in St. Paul's Church-yard.*

(b) *Observer. Vol. 3. Numb. 99. March 28. 1705.*

'Tis true, that *Liberty* in the right Notion of it, *Liberty* from Spiritual Servitude, *Liberty* of the Sons of God, which consists in Obedience to all the *Precepts of Christianity*, Subjection to *Kings* being one of them, is a glorious thing. Yea, *Liberty* from Bodily Slavery, *Liberty* in Opposition to Banishments and Prisons, the *Liberties*, Rights, or Ancient Customs of the Subjects, are choice Temporal Blessings; which a Loyal Christian is as sensible of, and thankful for, as any *Whig* can be.

But pray, *Sir*, what else do the *Whigs* and their Confederates generally mean by *Liberty*, but, as the *Doctor* says, (c) "An Immunity from all Laws both Ecclesiastical and Civil?" A License to Resist and Depose their Sovereign, upon what they call *Extremities*, and pressing Occasions; and they, forsooth, must be the Judges too; yea, a *Liberty* to annihilate the very Notion of the *Hereditary Right* of our Kings and Queens, denying them any other Title except the *Peoples Bounty*, with a dreadful Explanation, That they who have a Right to confer, have a Right also to transfer. A little *Whig*, Heir to Two or Three hundred a Year, would grumble terribly to be so serv'd: But with them, it seems,

(c) *Dr. Sacheverell's Sermon before the House of Commons, May 29. 1713. pag. 16.*

every One ought to have *Unalienable Rights* and *Liberties*, except *Kings*, *Queens*, and their Loyal Subjects. These Gentlemen would be at *Liberty* to obey their Superiors no longer, than their Superiors do *please* and *obey* them; and are resolv'd to continue as great Strangers to the *Patience*, as they are to the *Faith* of the Saints.

'Tis no new thing, Sir, for these *Patrons of Resistance* to gild their Deformities, by giving *good Names* to *bad Things*: Thus, in the Days of their Ancestors, in 41, and 48, the Usurpers were call'd *Keepers of the Liberties of their Country*! Perjury was call'd *Obeying of Providence*! A Transformation of the Church into a *Babel* was call'd *Glorious Reformation*! The Kingdom in a Blaze, was call'd *Gospel-Light*! Extinguishing all Remorse, Compassion, and Good-nature was call'd *Subduing of the Passions*! And then, as well as now, by the same *Whiggism*, to be Independent of Law, and free from Subjection to Princes, when they fancy themselves griev'd, was, and is, call'd *Liberty*!

Consult but the Writings of the *present Whigs* about *Liberty*, *Property*, *Resistance*, and the like; you'll find them, Sir, an exact *Counter-part* of their Ancestors Books in *King Charles the First's Days*; and to read them, is sufficient to convert a *Sadducee*, and make him confess a *Resurrection* of the *Regicides*, or at least to convince him of a

Transmi-

Transmigration of those *King-killing Souls* into our Modern *Whig-Scriblers* : They interpret their *Liberties* the same way. And it may not be improper to ask, whether such a Correspondence in *Method* can be without some Conformity in *Design* ?

You were pleas'd, Sir, to tell me, " That when you speak of *Liberty*, you mean the Rights and Privileges of the Subject, confirm'd by the Laws and Customs of the Land ; and that when these are notably broke in upon by the Prince, and Things brought to *Extremity*, 'tis then, you think, *Resistance* or *Rebellion* is justifiable.

As to *Rights* and *Privileges*, or *Liberties* of the Subject, even *Magna Charta*, the great Record of them, tells us, that they are *Grants* and *Concessions* of the King, and not the *Inherent Original Rights* of the People : They are not held *Absolutely*, but upon *Condition* of our firm Allegiance. Thus, Sir, they are forfeited by *Rebellion*, and so, cannot be defended by it. Particularly,

As to the Subject's *Property* in his Lands : The highest Degree of this *Property*, which any Person has, is that which Lawyers call *ALODIAL* ; that is, holding from God alone, in his own full Right, without any Service, Payment of Rent, Vassalage, Load or Burden. This High Degree of *Property*, our *Kings* and *Queens* only have. — The *Property* which

which Subjects have in their Lands, is only **FEUDAL**; that is, they hold their Lands of the King or Queen in *Fee*; which, tho' it gives a perpetual Estate, yet not *Absolutely*, but *Conditionally*; for it depends upon their *Fidelity*, upon their Acknowledgment of his *Superiority*: Hence, all *Fenda* are lost by *Rebellion* and *Treason*, and are absolutely (*d*) at the King's Disposal. The highest Expression of a Subject's *Right* and *Property*, which Law will justify, is this, as I am inform'd, *He is Seis'd of such Lands in his Demain, as Fee*. So that, Sir, according to the Laws of the Land, the *Rights* and *Properties* of the Subject can never be maintain'd, but are always lost, by *Resistance* or *Rebellion*.

I am aware, Sir, that *Thorough-pac'd Whigs* will not mind *Lawyers* more than *Divines*, upon this Head of *Property*: Such as imagine that they are *Kings*, *Priests*, and *Prophets* to themselves, cannot doubt but that they have a *Power* to put what *Sense* upon Words they please, and to act accordingly: Thus, the plain *English* of the *Whigs*, for *Property*, is, *What is thine is mine, and what is mine is my own*.

This is no *Banter*, but a *sad Truth*; for the *Property-Men* of 41 and 48, whose *Prin-*

which
ciples

ciples our *present Whigs* inherit, did confirm what I say, when they had Power equal to their *Will*: They left no Property to the *Mitre* and the *Crown*, or to such as dar'd bravely to espouse their Cause. *The Saints, the Meek, shall inherit the Earth*, was thought enough to give that Set of Men, who Sainted themselves, a Title to the Lands and Possessions of the *Malignants*; which was a Name they gave to every Body but themselves. The then *Sequestrations, Decimations, Plunders, Banishments, Imprisonments, &c.* do sufficiently tell us, that what they mean by *Property* is, as above express'd.

Upon this, Sir, you told me with some Warmth, " That setting aside the Law-
 " Notions of *Alodial* and *Feudal Property*,
 " you thought, that when a Prince unjustly
 " takes away the Estates and Lives of *dutiful*
 " *Subjects*, 'twas very unreasonable to sit still,
 " and not to take up Arms; you ought
 " to bridle the Prince, to set Things to Rights,
 " and to prevent the Ruin of a Nation."

If *Sovereign Princes* should behave so, who shall be *Judge* of the Justice or Injustice of their Actions? If the People: This makes the Governours Subjects, and the Subjects Governours; sets the Feet where the Head should be. If the *Persons* and *Authority* of Princes were not inviolably secur'd from Popular Insults by the Precepts of Christianity, 'tis evident that the Weakness of the Peoples Un-

derstandings, the Strength of their Passions, and the Unweildiness of their Numbers, would prove them utterly uncapable of such Work, as to call their Governours to an Account: and that they are better qualified to cry, *Have ye any Kettles to mend; than, Have ye any Crowns to mend.* Madness is their Character upon Sacred Record, and must such take upon them the Authority of setting Things to Rights? Whosoever speaks of their invading such Superiority, without putting them in mind of the *Gallows* here, and of *Damnation* hereafter, must do it by that Figure, by which *Idiots* and *Madmen* are under the actual Sanction of no Law.

Compare *Tyranny* with *Rebellion*, and you'll find no such Mischief by the First, as by the Last. If the People rebel, Thousands of Tyrants start up instead of One; then is Hell broke loose, and more are destroy'd in One Day, than could otherwise be in many Months. The *Wrath* of a King is said to be like the *Roaring* of a Lyon, but that of the People like the *Roaring* of the Sea; 'tis as an Inundation which carries all before it: And to flee from the King to them for Help, is like running into the Ocean for fear of a little Rivulet. 'Tis better to suffer much under *real Grievances*, than to indulge the pernicious Freedom of *Righting our selves*, and so introduce an *Intestine War*; which is incomparably worse than the worst of Tyrannical Princes.

'Tis

'Tis true, Sir, that to sit still and suffer, rather than to rise up and resist, is a *hard Lesson*; but 'tis such a One as God has set us, and must be learn'd. Very pertinent are the Words of *Elihu*: (e) *Shall even he that hates Right, Govern? And wilt thou condemn him that is most Just? Is it fit to say to a King, Thou art Wicked? And to Princes, Ye are Ungodly?* Here, *Elihu* supposing, through Mistake, that *Job* unworthily repin'd at God's severe Hand upon him, argues, that a King, who is a Hater of Justice, must yet by Virtue of his *Hereditary Right*, govern his Subjects, and not be abus'd by them: And from thence infers, that much more we ought calmly to subject our selves to the *Providential Dispensations* of Almighty God our Creator, who can never do an *unjust Thing*. The Sacred Oracles are full and plain for the Passive Behaviour of Subjects. (f) *Against a King there is no rising up.* (g) *Who may say unto him, What dost thou?* (h) *Let every Soul be subject to the Higher Powers—— They that resist, shall receive to themselves Damnation—— Ye must needs be subject, not only for Wrath, but also for Conscience sake, &c.* (i) Such as chuse to save their Tem-

(e) Job 34. 17, 18. (f) Prov. 30. 31.
 (g) Eccles. 8. 4. (h) Rom. 13. 1, 2, 5.
 (i) Exod. 22. 28. Psal. 82. 6. Prov. 24. 21.
 Eccles. 10. 20. 1 Tim. 2. 1, 2. Tit. 2. 1, 2. 1 Pet. 2. 17, 20.

poral Life by resisting God's Precept, lose their Eternal Life according to his Threatning: And what Madness is it to *rise up* and strike, when the Blow recoils on our selves to our Eternal Down-fall.

Men of true Christian Wisdom and Honour will discharge excessive Regards for this Life, rather than neglect the other; will let their Protection remain in God Almighty's Hands, rather than foolishly act as if they were their own only Guardians. They know, that *Preserver of Men* (*k*) is one of God's Names; That *the* (*l*) *Hearts of Kings are in his Hand*; That he suits *Hereditary Kings* to the Peoples Circumstances as they are *good* or *bad*, and will not suffer them to bear hard upon their Subjects, longer than is necessary for their due Correction. Thus, Sir, 'tis not *Resistance*, but an humble *Passive Submission*, with Amendment of our Lives, earnest Prayers to God, and a true Practice of Religion, that are the best Methods against such a Prince, as you suppose.

But then, said you, "What if the Prince manifestly Attempts to destroy *true Religion* in his Kingdoms? You might then, without the least Scruple, take God's Cause in Hand, *Hostile Resistance*, in such a Case, being but an interposing our selves for the

(k) Job. 7. 29.

(l) Prov. 21. 1.

“Safeguard of *Religion*, and helping the Lord
“against the Mighty!

It must, *Sir*, be but a very indifferent Sort of *Religion* that Men would defend by *Rebellion*, even as good a Religion, surely, as Rebels are good Men and obedient Subjects: And therefore 'tis but fit, we should know a little what the *Religion* of the *Whigs* and their Allies is, before you pronounce so warmly.

Liberty, Property, and Life, are their *Trinity*. They are for striking the Fifth Commandment out of the *Decalogue*, as dangerous to their *Liberties*; because it fixes the Duty they owe to God's *Vicegerents*. They are for overthrowing all the Fences of the Christian Church, and hold, that *Schism* is but a meer *Bug-bear*. They are generally against Kneeling, or Standing, or Changing these Postures at Divine Worship; for no other Reason, that I can conceive, but that it would spoil many a good *Nap*, which do at such Seasons give a *more than ordinary Regale* to their *Senses*.

They further maintain, that *meer Possession* gives Right. And this Notion, *Sir*, gives Robbers a Title to our Goods, if they can but carry them off: It deposes all fixt Measures of *Right* and *Wrong*, destroys all real Distinction 'twixt *Moral Good* and *Evil*, and so eraseth the whole Line of Duty: It puts no Difference between a *Robber* and an *Honest Man*, between an *Oliver* and the most Rightful

Rightful King or Queen in the World, but only this very ill-natur'd One, that if Robbers or *Olivers* get into Possession, they have more Right to their Acquisitions than the wrong'd Rightful Owner !

They disregard all the Encouragements they have to depend on God's Promises and Providence, in dangerous Times; And despising the *Cross*, they take up the *Sword*. They resolve all what they call Religion into Temporal Convenience and Safety, and an Excessive Concern for Ease in this Life.

In a Word, Sir, the *Doctors* of *Resistance* burlesque Christ's Commission to his Disciples. Go into the World; that is, according to Whiggish Principles and Practices, *Go and overturn the World by seditious Doctrines*. Preach; that is, *Proclaim War and Rebellion*. Baptize; that is, *Wash People in their own Blood*. Loose; that is, *Loose them from all stedd, honest, and loyal Principles*. Bind; that is, *Bind the Doctrines of Resistance, Popular Power, &c. hard and fast on their Consciences*.

If these, Sir, be *Branches* of Whiggish Religion, then such Religion is *Rebellion*; *Witchcraft*, the *Inspiration of Satan*; and fit for nothing but *Destruction*. No Government in the World will endure a Religion that teaches Rebellion; no not your selves, if you were uppermost.

But

But now; suppose the *Rightful Sovereign*, King or Queen, was an *Infidel* or an *Heretick*, and attempted to banish the *true Religion* out of his or her Dominions; yet in this, which is the Cause of God, and the highest imaginable Case, hostile Resistance or *Rebellion*, is *damnable*: For,

The Christian Religion is Peaceable; Rebellion is quite contrary to its Genius, and to its Precepts, (as is already noted;) and to defend the one by the other, is Confederating with the *Devil*, to support the *Church*; 'tis to disgrace Religion, under pretence of contending for its Honour; and is pretending to serve God, in direct Opposition to God's Will.

Nebuchadnezzar was a Persecutor of God's People, and of their Religion; yet he (m) had his Power from God, was call'd (n) God's Servant, and the *Jews* were commanded to submit to his Yoke: And 'tis impossible, one would think, to imagine, that Religion, in its more *Evangelical Edition*, should countenance Mob and Violence, or need such Supports; since nothing is plainer in this Case, than that it commands Subjects to take up the *Cross*, and not the *Sword*. Our Saviour wrought a Miracle, to make Satisfaction for *Peter's* Resistance, after he had rebuk'd him;

(m) Dan. 2. 37, 38.

(n) Jer. 27. 6, 7.

and tho' he had *Legions of Angels* at his Command, yet he resisted not *Pilate* the Roman Governor sent by *Cesar*, but own'd (o) his Power to be given him from Above, and patiently submitted to the most execrable Sentence. And thus behaving himself, he is propounded by *St. Peter* as a Pattern for our (p) Imitation, under the severest Usage.

The Primitive Roman Christians knew this: And therefore, when persecuted for Religion, never offer'd to rebel in its Defence. I know, you resolv'd their *Non-Resistance* into *meer Impotence*: But is it possible for any to think, that their Goodness was *entirely Whiggish*; that their Patience was but like yours, when under Hatches *Tertullian* observes, That in his Time, (q) *their Enemies mightily complain'd of their great Numbers; that the City was, as it were, invested by them; that they abounded in the Countries, Castles, and Isles; and that all Sexes, Ages, States and Conditions, went over to them.* Those, Sir, that put their *Quietness* upon the foot of *meer Weakness*, do destroy their Innocence, rob them of the Glory of Martyrdom, and justify their Persecutors, who did only strike fast, to

(o) *St. John* 19. 10, 11. (p) *1 Pet.* 2. 21, 22, 23.

(q) *Apol. c. 1.* *Obsessam vociferantur Civitatem, &c.*

prevent the fatal Blow that was meditated by the *Christians*, as the *Whigs* do very falsely imagine.

I hope, *Sir*, by this time, you'll begin to think, like a *Christian*, that *Religion* defies *Rebellion*, and ever stood, and will stand without it; that there is nothing more puissant than the *Church*, stronger than the *Earth*; yea, (r) *the gates of Hell shall not prevail against it*. *Christ* is the *Rock* and *Protector* of the *Church*, and (s) over-rules all things for her Advantage. If God, at any time, send *bad Kings*, who rage against the true *Religion*; their Aim is, indeed, properly to persecute: But God's Aim is, either that *false Brethren* may be detected, or, that the *Faith* and *Patience* of the *Saints* may be tried, or, that *Unbelievers*, by seeing a concurrence of all the *Christian Vertues*, in the humble and patient Conduct of the *Faithful*, might be brought over to the *true Religion*, as it happen'd in the *Primitive Times*: But God never design'd that *Religion* should press *Rebellion* into its Service; but, on the contrary, has, by the plainest Precepts, guarded the Persons of *Kings* or *Queens* from Violence, and made the Resisting their *HEREDITARY Authority* Penal in the highest degree; and

(r) St. Matth. 16. 18.

(s) Eph. 1. 22.

and our Laws have, in Consequence, made it Treason.

Here you repeated the word HEREDITARY, and told me, that I copy'd after the *Doctor*, who had it so much at Heart, that he could not write it but in a very distinguish'd Character, even in (t) Capital Letters.

The *Doctor* do's so, in citing an (u) *Act of Parliament*; and 'tis to his Honour, that he so vigorously appear'd in Defence of it formerly, when the very Notion of an *Hereditary Sovereign* was design'd to have been Whiggishly eclips'd by, if not transmuted into a *Thing* call'd a *General during Life*.

Don't the Lawyers acknowledge, that the Constitution of our Monarchy is *Hereditary*? Do's not Lord Chief-Justice *Coke* say, That (w) the *Kings of England*, who are *Monarchs* and *Absolute Princes*, hold their Kingdoms and Dominions by Lawful Succession, and by *Inherent BIRTH-RIGHT* and Descent of *INHERITANCE*, according to the Fundamental Laws of this Realm? Is it not a Maxim in our Law, That the *King never Dies*? Which shews, that the Government is not

(t) *Dr. Sacheverell's Sermon before the House of Commons, May 29. 1713. pag. 20.*

(u) *Act. Anno 12 Car. II. cap. 14.*

(w) *Rep. 5. p. 39.*

Elective, but *Hereditary*; not to observe, that *Hereditary Government* was from the Beginning.

After some Pause, *Sir*, to my great Surprise, rather than relinquish your false Notion of *Liberty*, you sally'd out upon the Divine Conduct, and disputed this Expression in the *Doctor's Sermon*, That (x) God, by virtue of his Sovereignty, may undoubtedly command our Belief Implicitly, in such things as He thinks fit to reveal, tho' they are above our Reason to comprehend, without the blasphemous Imputation of Enslaving his Creatures. — “ You thought, that it was very Unmanly to be Hood-wink'd; that Implicit Faith was fit for Children; that as you could not be shackl'd to a Set of Unconditional Hereditaries to hinder your Free-Acting, so neither to a Set of inexplicable Notions to hinder your Free-Thinking, and force you to surrender your Reason.

Sir, The Notion of *Implicit Faith*, is, a Faith that is interwoven with something else, and led by it. Thus, if the Doctrine of the Trinity, or of the Incarnation, or of the Body (y) and Blood of our Saviour being Verily and

(x) Dr. Sacheverell's Sermon before the House of Commons, May 29. 1713. pag. 18.

(y) Church of England Catechism. St. John 6. 51, 53.

Indeed taken and receiv'd by the Faithful in the Lord's-Supper, be propos'd to our Belief, when we are satisfy'd that the Proposition to be believ'd is reveal'd by God, and when we understand the Meaning of the Words in which the Proposition is deliver'd, tho' the connexion of those Words, or the Proposition itself, exceeds our Reason, and we cannot comprehend it; we must yet believe it notwithstanding, because God has said it. Here, *Sir*, humbly to give up our *Reason* to its Great Author, that is to say, to *Believe Implicitly*, is a most Manly and Reasonable Service: For the Homage of our *Understandings* is due to God, as well as that of our *Wills*; so that 'tis equally *Rebellious* to *Disbelieve* what He Says, as to *Disobey* what He Commands.

Sir, there are many who declaim against *Implicit Faith*, and yet scarce believe anything any other way, not being able to comprehend the Reasons why they believe what is taught them. 'Tis by an *Implicit Faith*, or a Faith leaning upon the Authority of the Church, that the Generality of Christians believe they have the true Scriptures.

You at last, *Sir*, turn'd to the *Doctor's* Sermon on *Palm-Sunday*, 1713. and said, That
 " he taught Forgiveness of Enemies with
 " such Reserves, Exceptions, and Limitations,
 " as if it were a meer *Counsel*, and no Pre-
 " cept,

“cept, as if we were not obliged to the Duty;
 “ty; but might practise or not practise it
 “without Sin.

There was no occasion, Sir, for such a jeering Smile, at the *Distinction* between Evangelical *Counsels* and *Precepts*, the Doctor having said nothing about it. But if you and I must have a touch at it, it seems there's good ground for it. Bishop *Morton* (z) says that we allow it; and Bishop *Mountague* (*) speaks the same: So (a) *St. Chrysostome*, and (b) *St. Jerome*, and (c) *St. Augustine*, when they are explaining these Words of our Saviour, (d) *If thou wilt be perfect, go and sell that thou hast, and give to the Poor, and thou shall have Treasure in Heaven*. If the Whigs will not hold this to be a *Counsel*, that is, such as they may do or not do without Guilt, they bind themselves to obey it as a *Command* (e) some time or other. But then what would become of their *Darling*, if they turn'd *Property* into *Poverty*?

(z) *Appeal* Lib. 5. cap. 4. sect. 3.

(*) *A Just Appeal*, &c. Printed 1625. p. 214, &c.

(a) *Tom.* 5. p. 322. Edit. Savil.

(b) *Contra Jovin.* L. 1. c. 2.

(c) *Serm.* 61. de Temp.

(d) *St. Matth.* 19. 21.

(e) *Affirmative Precepts* ligant semper, tho' not ad semper. They require Obedience some time or other.

As to forgiving our Enemies: That is certainly a Precept obligatory in the highest Degree. And the Reverend *Doctor* has, as I humbly conceive, manag'd the Point with that Exactness and just Compassion, that none can find fault with him but the *Impenitent*, who know they are not entitled (f) to *Forgiveness* either from God or Man. Some *Whigs*, it seems, will neither forgive nor be forgiven, neither take nor give *Quarter*; will not accept a *Pardon* for their Persons, without a *Toleration* of their Iniquities: Which the *Doctor*, being an Ambassador of Christ, had neither *Power* or *Will* to offer.

You said, " That the *Doctor* is against
 " (g) *trusting Enemies*, or putting them in
 " Places of Trust; which is no Symptom of
 " his Forgiving Temper.

There's nothing can justify the *Doctor's* Caution better than what follows in the *Sermon* itself, to which I refer you. In the mean time, *Sir*, do's placing Persons at the Helm of Affairs, necessarily follow their Pardon? Cannot an Offender think himself forgiven, unless he be advanc'd to a high Post? Do's not their late Behaviour justify the utmost Caution now? Why such Clamour for Places of Trust and Power? Here, *Sir*, lies the *Mystery*: The *Whigs* and their People

(f) St Luke 17 3, 4. cap. 24. 47.

(g) Sermon on Palm-Sunday, pag. 18.

think they are the *Original* of Government; can *make* and *unmake* Kings and Queens, and so cannot endure to be *below any others*, lest their Profession and Principles should prove quite *useless*!

Your Fund of Exceptions being exhausted,
 “ You faintly mention’d the late Commons
 “ *Impeachment*, and the Lords *Judgment* of
 “ *Silence*, which you thought might have
 “ restrain’d the Doctor’s Preaching the like
 “ Notions over again.

Sir, They are *Principles*, and Fundamental ones too, in Church and State, which you and other *Whigs* object against the Doctor. And ’tis much to the Doctor’s Honour, that he dar’d to be true to *Principles* at such a dangerous Juncture, when his *Fidelity* was likely to entitle him to nothing but such *Resentment*. And indeed the *Whigs* could not have more effectually rais’d the Doctor’s Character, than by pushing on such a Method of Proceeding; for knowing that no *one Whig* in Britain durst enter the Lists with him on *equal Terms*, they call’d the *whole Representative Body* of the *Island* to their Assistance; which imports, that even, in the Opinion of the *Whigs*, none else, *nothing less* than such a *Great Assembly* could pretend to deal with such an *Heroic Spirit*, and the *Principles* he espous’d: Against which, *the Gates of Hell* [the Council-Chamber of the *Whigs*] *shall not prevail*. Besides
 all

all this, *Sir*, The QUEEN's Presenting the *Doctor* to the Rectory of *St. Andrew's*, and the present Loyal House of Commons desiring him to Preach before them on that Ever-memorable Day May 29th, is vastly more than a *Counter-Balance* for the ill Treatment he receiv'd from a *Faction* Party in a former House of C-----s.

I heartily pray, *Sir*, that what is here sent you, may be a happy Means fully to disengage your Mind from the very ill Notions of the *Whigs*; that for the future, they may have neither Credit in your *Opinion*, nor Influence on your *Practice*. I am, with all Sincerity,

S I R,

London,

June 23.

1713.

Your most humble Servant, &c.

